

The JUMBLE

I Believe

That Matter and Force and Space and Time
are boundless and eternal; that Nature's
Laws have always existed, and Matter, the
cause of all phenomena; and that Man came
by the natural law of evolution, and upon
that Law all his future rests.

Therefore

Nature's Law is my God, Humanity my religion,
Evolution my faith and Science my creed.
The World is my country, Education my politics,
Truth my governor and Love my hearthstone.

My Hope

When True Knowledge is spread abroad,
Then Peace and Love on earth will reign,
And Nature's Law will be man's God,
Her grandest work—the Human Brain.
The torch of Science will set man free,
The Golden Rule will be his guide,
And man will pin his faith on Thee
Triune—Mother, Dame and Holy Bride.

By HORACE C. KELLOGG

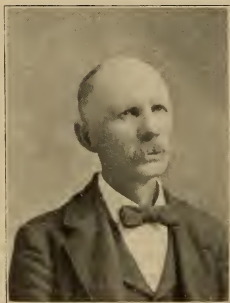


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HORACE C. KELLOGG

CALIFORNIA SUMMER LAND

California is a land of mountains high and grand with beautiful valleys between,
Where the summer winds blow as the years come and go, thru beautiful groves ever green,
And where the sun shines bright, from morning until night, nine days out of ten all the year
Making all Nature sing, in perpetual spring with robins and roses to cheer.
Where the pure mountain air circulates everywhere, so cool for sleeping all the night,
And when the sun's aglow gentle sea breezes blow, tempering the day to man's delight.
Beautiful land! Wonderful land! Charming land of the west!
This bright and balmy summer land, of all the world the best.

And thus bounded is she, between desert and sea, with the air so dry and so fresh,
And the climate so pure it will certainly cure all the pains and ills of the flesh.
She's a great commonwealth with a climate for health and water as pure as the spring.
And a soil very rich when put under the ditch where her water alone is King.
While in the mountain streams and subterranean seams she has water enough to flow
To all the land (we hope) on this Pacific slope, where semi-tropic products grow.
Beautiful land! Wonderful land! Charming land of the west!
This bright and balmy summer land, of all the world the best.

She has treasures untold, in rich minerals and gold, and some unknown millions in oil,
While her orchard and vine can produce fruit and wine for all New England's sons of toil.
Her fine harbors and bays will the whole world amaze with shipping and commerce some day
For the increasing trade which expansion has made is certainly coming this way.
And her cities will grow where the climate is so unexcelled for comfort and health.
And draw to them the best of which earth is possessed of beauty, of art, and of wealth.
Beautiful land! Wonderful land! Charming land of the west!
This bright and balmy summer land, of all the world the best.

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BY

HORACE C. KELLOGG



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C O N T E N T S

THE AUTHOR (ILLUSTRATED)

CALIFORNIA SUMMER LAND (A POEM)

CHAP. I.	LITTLE HOLES IN THE SKY CALLED THE STARS	PAGE 9
CHAP. II.	CHRISTIAN SCIENCE	" 25
CHAP. III.	MIND AND MATTER IN EVOLUTION	" 41
CHAP. IV.	EXAMINING THE RECORDS	" 57
CHAP. V.	THE RELIGION OF HUMANITY	" 67
CHAP. VI.	WHAT WILL THE HARVEST BE?	" 81
CHAP. VII.	CONCLUSION	" 89

A MOONLIGHT SPIEL (A POEM)

THE SORROWS OF A POOR OLD MAN (A POEM)

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PREFACE

I have dedicated this little volume to my Dear Friends who are interested in the discussions of the day, on psychological, physiological and sociological problems vs. occultism, mysticism and anarchism, believing that each one of you will appreciate my unique and realistic pen pictures, unfolding to the mind a broad view, and wide swing of thought up and down the evolutions of time, and my clever orthographic style of grinding the fossils of tradition under the wheels of progress, and burning the cobwebs of superstition with the torch of education, so euphoniously arranged, and typographically transcribed to these pages; and that you will enjoy reading the book, whether you can agree with me or not.

H. C. K.

CHAPTER I.

LITTLE HOLES IN THE SKY CALLED THE STARS

“Twinkle, twinkle, little star
How I wonder what you are,
Up above the world so high
Like a diamond in the sky.”

It is indeed very wonderful and beyond the power of man to find out for sure what the millions of little stars that twinkle all the night like diamonds in the sky can be.

I well remember what I told Mother one cold winter night, after coming in from out doors. I said, “Mama, I believe the Lord has got a big fire up in heaven tonight”.

Mother asked me why I thought so.

I said, “ ’Cause I seen it shin’ through the holes”.

This was before I was five years old, so even at that early age I had logically solved the problem of the stars.

Mother always thought I was a very bright boy, and would tell what I said about the Lord’s big fire whenever she had company, and many other remarks of mine about the Lord which she considered very thoughtful and original for a little boy to make.

Now, as I look back to that time after more than fifty years of life's experience in observing the stars and other things, I cannot see where there was any originality in that remark about the Lord's fire shining through the holes.

My impression of the heavens on that bitter cold night was all in accord with my education.

Father always spent the long winter evenings reading aloud to Mother by the light of the fireplace, and on this particular night we had to have a very big fire to keep warm. Mother had told me a great deal about the Lord and about heaven. I don't remember of her telling me much about this world, more than that God, who she said was the same man as the Lord, made the world and everything in it, and that he held the sea in the hollow of his hand. She told me that God wrote the Bible, and I always believed Mother had almost the whole Bible committed to memory.

Mother would have Father read some in the Bible every morning and then get down on his knees and look up aloft and talk to the Lord.

Father had told me that the world was round, which I understood to be round like a plate, so I believed I could see to the edge of the world in every direction.

Probably Mother had never given a thought as to what the stars are, yet it has never occurred to me as being very wonderful that my little active mind should have come to such a perfectly natural conclusion as to what the stars really are; for does not the Bible say something somewhere about how a little child shall lead them?

Geologists tell us that the world is round like a ball; that it is about twenty-five thousand miles around it, and that it turns over every day and the sea doesn't spill, only slops up a little, which they call the tide.

The astronomers tell us that the sun is one of the stars, which are like big worlds all on fire, and that the sun is thirteen hundred thousand times larger in volume than this world, and that some of the stars are several times larger than the sun. They tell us the sun is 93,000,000 of miles from us, and that it takes a ray of light eight minutes to come to us from the sun, and that some of the stars we can see are so far away that it takes a ray of light more than six thousand years to come to us from one of them, and while we may be looking at these stars so far away from us in the northern hemisphere, there may be people in the southern hemisphere looking at stars just as far away in the opposite direction.

They also tell us that by the aid of the telescope they can see millions of stars way out in the heavens beyond the farthestmost stars visible to the naked eye; besides millions that are nearer but not large enough or bright enough to be seen by us. Something like one thousand millions, I believe, is the estimated number of these glowing stars down to the sixteenth magnitude that may be seen through the telescope.

They tell us that the sun has eight planets or worlds like our world whirling around it, some of them several hundred times larger than this world, but so far away from us that they do not look as large as some of the stars, and when looking at them if we did not notice that they shine by reflected sunlight instead of twinkling by

their own light, we would not be able to tell them from the stars; that the moon is a cold, dead world that goes around this world every month, and that two of the other planets have four and one eight moons or satellites going around them.

These astronomers tell us that all the stars are suns just like our sun, and are supposed to be centers of other solar systems, and they have been reported as saying that since the big telescope has been put up on Mount Wilson, in the dry California atmosphere, they have been able to count as many as sixteen hundred planets in one solar system of which one star is the center.

These wise men called scientists tell us all this stuff as a simple demonstrated matter of fact and so much more that it requires hundreds of volumes as large as the Bible to record and explain all the wonderful things which they say are true and perfectly natural.

Mathematics they tell us is the foundation of all knowledge, and they say figures won't lie.

Since the whole human family seems to be juggling with figures to prove everything, we might be willing to concede this point if it were not for our inherited BELIEFS handed down to us from MYTHOLOGY.

The science of chemistry, they tell us, is the key to all the sciences, and while all the elements of matter known to science that go to make this world and everything in it, either animate or inanimate, or the sun or the stars may be written down on one page, yet to enumerate all the different substances that are produced by chemically mixing these few elements would require volumes just to name them. To illustrate: we might

mention that a definite amount of each of the elements of oxygen, hydrogen, and carbon, can be chemically united in a hundred different ways to produce a hundred different substances that are entirely different from each other; while the different substances that are and can be produced by uniting these three elements in different proportions is almost beyond calculation.

Fire, or combustion, they tell us, is only matter chemically changing from certain elements or substances into other substances, and that the heat and light produced are only forms of energy into which matter is converted while the chemical change is taking place, and that the wood in the fireplace or any other substance that may seem to be burned up is not destroyed, but only changed to other substances which through the process of nature will in time be changed back again to substances similar to the things that seemed to have been destroyed. So, if this world is ever burned up as the Bible says it will be, there will be smoke and ashes and gases and energy enough out of which to make another world just like it, and they say it is very probable that this world has been a star for a long time and then a world for a long time a great many times over, and that the same things will happen a great many times more, for they say ETERNITY is a long time in the past or in the future.

THE BIBLE ACCOUNT OF CREATION

These scientists tell us that people with inquiring minds who care to know the whys and wherefores of things, find the study of mathematics and chemistry and geology and astronomy all very interesting.

But all of us who are willing to take God's word for everything, find our time too precious for singing Psalms and reading fiction and chasing the almighty dollar to pay for the music, to be fooling it away trying to find out how the world was made or counting the stars, or studying about mathematics and chemistry and heat and energy and all the rigamarols they tell us takes hundreds of volumes to explain. For has not God told us in the very first chapter of His Book how in six days He created the heavens and the earth and everything that was made, by just saying let it be so, and it was so, and is not that enough for us to know?

Not while IGNORANCE is BLISS, or BELIEVING so much easier than INVESTIGATING will the true believer ever be found seeking to know the cause of things that belong only to God, or the scientists to know.

Facts are stubborn things, and theories founded on facts are equally stubborn. They are like the tides' ebb and flow, or the years that come and go, while the stars shine on forever.

MORE WONDERFUL THINGS

But there are still a great many other things that the scientists tell us which I will not say much about more than to mention a few subjects upon which any of us may read for ourselves all about many of the things into which they have made research and investigation, providing we expect to live a hundred years to perform the task.

The first subject I will mention is Botany which science alone is beyond the possibility of a life time for

one to become perfectly familiar with all that has been investigated and recorded in regard to the propagation, history and classification of all the plans in the world.

They also tell us that if one were to devote his whole life to the study of physiology and its kindred branches, he would find the longest lifetime too short, and the largest brain too small, to understand and become familiar with what has been discovered and investigated and recorded as undisputed facts in regard to the construction and workings of that most intricate and wonderful physical machine, the human body, and its relation to the animal kingdom; to say nothing about keeping up with the times in physiological research and investigation.

The scientists have done a great deal of investigating along the line of pathology and claim to have discovered the remedies for many of the diseases that flesh seems to be heir to; some of which diseases have almost depopulated the world at different times in the past. With the aid of the microscope they have been able to discover a world of what seems to be of living things that are not visible to the naked eye.

These little bugs,—as they are sometimes called, although they more resemble plants, of which there are a great many kinds,—are said to breed true to kind and will multiply very rapidly, so rapidly in fact it is said, that more than one billion will be produced from one in twenty-four hours under favorable conditions. They are said to be the cause of fermentation and decay, and are believed by some to be the cause of disease, which is only a form of decay.

We may read all about these little things in the Encyclopedia Britannica under the name of Schizomycetes.

The bacterologists who spend their time investigating and studying the nature of these little micro-organisms tell us that besides all the wicked little bugs that seem to make people sick, they have discovered a great many kinds that are very useful to us; some that seem to assist plants in securing nourishment from the soil, and some that when planted in the soil with the seeds of plants seem to multiply and fertilize the soil and make it richer by absorbing the nitrogen from the air and converting it into nitrates; and that since the discovery of this kind, which was only recently, they have already become worth millions of dollars to the farmers.

They tell us that the flavor and sponginess of our bread depends on the kind of bugs we put in the dough, and the number of millions we allow to multiply before we kill them by baking. That the flavor of our butter and cheese and wine and many other things depends on the kind of bugs we use and at what age we kill them, and that if it were not for these little bugs, and knowing how to use them, the old demon, Rum, would never have been made, or any of the spirituous tangle-foot family ever been born.

Then there are kinds which are supposed (by some, not all), to assist digestion and help to prepare our food to be converted into living matter so as to build up and nourish our bodies.

It is estimated by one very eminent bacterologist who has made a specialty of investigating along this line,

that about one hundred and twenty-six thousand million of these little microbes, good or bad, come into existence in the elementary canal of the average adult person every day.

Then there are others that seem to devour the vicious little bugs that make us sick, and assist in making us well again, and so many other kinds we might mention, only it makes a Bible student heart-sick to talk about such rot.

A TRUE BIBLE STORY

Is it not strange how man has managed to live in this world from the time Adam and Eve were turned out of the Garden of Eden, before they had finished college, until this generation without knowing anything about these little bugs?

God told Adam that he would have to eat his bread in the sweat of his brow, which might have meant that he would have to sweat to make his bread, or that his bread would be so hard that it would make him sweat to eat it.

But we know the Bible says God has repented of some of the mistakes He has made, and did He not raise up Moses to lead half a million or so of the children of Israel out into the wilderness, or rather out into a barren desert where there were no flocks or herds or growing grain, or fruits for them to eat, nor even water for them to drink, just to demonstrate to them that if they would only trust him and be good, they would neither have to spin nor weave nor plow nor sow, nor even sit up nights to tend their flocks and watch the stars. And

did not God command Moses to smite the rock with his little Divining Rod, which caused a river of water to flow out of the rock sufficient for drinking and bathing for that great multitude.

Did not God cause the quails of the desert to cover the whole camp at evening as thick as grasshoppers, and did he not send a shower of breakfast food every morning sufficient to feed every man, woman and child for the whole day, and enough every Saturday to last over Sundays, without missing a day for forty years?

It may have been hard on the quails, but of course God can make quails just as easy as He can make grasshoppers.

After forty years of quail on toast, it seems that these good people, like Adam and Eve, began to tire of the simple life God would have them lead, and longed for the promised land that flowed with milk and honey, and so they made war with the Canaanites and slew them and took possession of their flocks and herds and fields and vineyards and proceeded to brew their wine, and eat their bread in the sweat of their brows, and to tend their flocks and herds, and watch the stars for the coming of the morn with the sheep in the meadow and the cows in the corn.

A long time after this, when the shepherds were tending their flocks and watching the stars, there was a bright star appeared in the East, which they knew to be a sign that God had come into the world to give them a practical demonstration of how to live the simple life; and sure enough when they went towards the star it seemed to hover right over a stable, and the shepherds

went into the stable and found the little God there in the manger and they worshipped him.

This God, which they named Jesus, grew up just like any other little boy and became a man just like any man, only He could perform miracles. He told some fishermen to forsake their nets and follow Him and He would make them fishers of men, and that they should take no thought as to what they should eat or drink or where-withal they should be clothed, for all these things would be provided them.

He demonstrated to them how to take two little fishes and five loaves of bread and feed a multitude of five thousand people at a picnic and give everyone a lunch basket full to take home. He showed them how to walk on the water bare-footed.

He showed them how to make wine out of water without putting in any grape juice or little bugs.

He put the doctors out of business by healing the sick and lame and opening the eyes of the blind .

He put the undertakers out of business by raising the dead to life again.

He put the herders out of a job by putting the devils into the swine so that they all ran into the sea and were drowned.

He disputed with the Doctors and Elders in the Temple and called the Pharisees hypocrites.

He made a whip out of cords and drove all the Jew Pawnbrokers out of the Temple and threw away their money.

Finally the Jews (God's own chosen people), were accused of killing Him by nailing Him up on a cross be-

tween two thieves, and right then and there He demonstrated to the whole world that He was the very God, by causing an earthquake to rend all the rocks which may be seen to this day, and by turning day into night and making the stars shine in the day time.

And after they had killed Him and put Him in a tomb He came back to life again within three days and walked out, and showed His gory hands and feet to the disciples; and after clothing the disciples with power to perform miracles and with the gift of tongues, so they could talk and understand all languages, and appearing unto them often mysteriously and unexpectedly and being with them more or less for several days, He was seen to ascend up into heaven to dwell among the stars, by many people who stood gazing up into the sky until he had gone out of sight.

WHAT MIGHT HAVE BEEN

If it had not been for the conspiracy between the Doctors and High Priests to persistently put to death the Apostles and millions of the followers of this Christ for fifteen hundred years by burning and beheading and drawing them asunder so they could not come back to life again, they would have been very much alive and kicking at the present time, and their power for good would have become so great long before this as to have banished sickness, sorrow, pain and death from the world, and in our day and generation we, their descendants should have been able to have provided ourselves with food and drink and clothing and shelter and automobiles and flying-machines just by affirming.

THE SCIENTISTS' CREED

But what good can we say of the scientists?

As a rule they are conscientious, honorable people who love the good and the beautiful and their neighbor as themselves.

They will not do unto others what they would not have others do to them.

They are kind to the beasts as the wolf is to the lamb, the same as all the rest of us, and some are more kind.

They do not believe in the supernatural, or that there ever was such a thing as a miracle.

They believe that life and death and everything that is, is perfectly natural, and that nature's law is perfect and supreme.

That matter and force and space and time are boundless and eternal; that nature's laws have always existed, and matter the cause of all phenomena; and that man came by the natural law of evolution, and upon that law all his future rests.

Nature's law is their God, humanity their religion, evolution their faith, and science their creed. The world is their country, education their politics, truth their governor and love their fellowship.

They say:

When true knowledge is spread abroad

Then peace and love on earth will reign.

And nature's God will be man's God:

Her grandest work the human brain.

The world from dogma will be free,

The Golden Rule will be man's guide,

And man will pin his faith on Thee,

Triune Mother, Dame and Holy Bride.

They have no quarrel with religion, only they refuse to believe any of the superstitions which they say that the one thousand or so different religions in the world are all founded on,—for which they are to be pitied more than blamed,—because there is only one true religion in the world, and we know that all the other religions are a lot of superstitious beliefs and nothing more.

But it is so plain to see that there is not a particle of superstition about our religion that any wayfaring man though a fool might see if he were not prejudiced.

The scientists believe that the great mass of religious people are sincere and honest, but they say, what is the good of being honest if you don't know anything.

As for us Bible students (the very salt of the earth), who diligently search the scriptures to learn all about the future life, and about heaven and all the things God would have us know to make us wise unto the day of His coming, we ought to know whereof we speak, but they only say to us: "What is the use of knowing so much if what you know isn't so?"

But whatever they say will not deter us from performing our duty to our God by offering up our daily prayer and supplication in order to save our own souls, which is the only thing of great importance to us; and by repenting and asking God to forgive us every time we do something wicked, which He has promised to do as many as seventy and seven times a day, providing we can do SOMEBODY so many times in one day and shall ask His forgiveness.

SEARCH AFTER TRUTH

The scientists become so engrossed in the pursuit of

knowledge that they are willing to risk all their future by devoting their lives to research and investigation in order to find out the real truth, of how the stars and the world and every living thing in the world has come into existence, all of which seems to be at variance with the teachings of the Bible.

It is true they have learned to utilize the forces of nature for our comfort and pleasure, even to the harnessing of God's own thunderbolts and making them do man's work, and to carry the sound of his voice to foreign lands, and his very thoughts around the world.

But what will it profit a man to gain all this knowledge and lose his own soul? For when these men are called to give a final account of their doings, unless they repent at the last moment, they are certain of being sent straight to Hell by the very God who made them, where the Bible says there will be weeping and wailing and gnashing of teeth through all eternity.

But we know that all of those who were properly brought up in the terror of the Lord, and had the right kind of religious dope instilled into their young hearts, will be almost sure to croak when they are about to pass in their checks and come to realize the jig is up.

THEORY OF EVOLUTION

Some of the most thoughtful observers among the scientists who have had a great deal of practical experience along their several lines of research and investigation have written many volumes on the subjects of Animal Kingdom, Histology and Evolution in which they have recorded the results of their research and investiga-

tions and have added their philosophy which almost seems to prove that man is related to all the lower animals that have ten fingers and ten toes, and some that have not.

We are able to vouch for the serpent that has none, for it was he of all the beasts who was able to talk with Eve in the Garden of Eden, and tell her that green apples were good to eat, for which the Lord cursed him and made him to walk on his belly to this day.

Neither will the scientists dispute with us about Eve's picking the apple, for there never was a scientist like Newton for thousands of years after Eve, who was wise enough to discover that an apple would fall to the ground if left on the tree until ripe and fit to eat.

It is true a horse hasn't five toes on each foot, but it is plain to see by dissecting a dead horse's foot that he has one toe on each foot and four others that have either sprouted or have been amputated (rudiments), but I am told they have discovered the bones of a horse that must have lived thousands of years ago, that really did have three toes on each foot; and I understand they are now digging in some old California mire hole in hope of discovering the bones of some prehistoric horse that may have had five toes on each foot.

But, to cap the climax, these scientists would have us believe that man, the mammals, the reptiles, the fishes and even the plants are related, and that the connecting link between the plants and animals is a STAR, (star-fish, I believe.)

Now, wouldn't that jar you?

Isn't that the limit?

Is it possible for us who cherish the sacred memory of our mothers and our early teachings, to believe our senses when we are told that this is the very stuff that is being taught to our children in the public schools?

Is it at all strange that the good Catholic who holds sacred the tradition of his fathers should choose to educate his children in the parochial schools, where they will not become contaminated with such heresies?

Is it any wonder that so many of our most influential leading lights, among all the churches of Christendom should get their theology, science and pathology so jumbled up as to either drive them to the bug house or to accept the ancient teachings of the Hindoos that have come down from the ages before God wrote the Bible.

Some of these ancient vedantaian philosophies have been translated and revised to fit these strenuous times and bring order out of chaos to the minds of these bewildered people.

One of these revised manuscripts has been revised several times by a very eminent leader of one of the sects sometimes called New Thought, and put into a little book, the title of which would seem to indicate a conglomeration of science, pathology and theology.

These ancient teachings in relation to the scientific statement of being, as we find them revised up to date are, that God did not make the world after all. That the world does not exist. That mind is God, and God is all in all, so that mind being all, mind is all that is real.

That what seems to be matter or the world or the stars, or anything we call material is only the illusions of mortal mind, whatever that may be, and therefore is

not real, and does not exist.

I may not have quoted the "Scientific Statement of Being", verbatim, but I think I have stated the meaning correctly, which, if true, demonstrates to my mind as clear as mud, that my first impression of the stars was correct, that they are only little holes in the sky after all.

Now, where are we at, and what do we know?

Shall we live in two worlds or only live in one?

Do we live at all, or is it all a joke?

Having disposed of the shell, we will now turn host, and don the garb of the scientist, and proceed to serve the reader with the meat of the cocoanut, and some of the milk to wash it down.

CHAPTER II.

CHRISTIAN SCIENCE

The foregoing chapter was written for reading at a Scribbler's Club, in response to roll call topic, "The Stars". The title assumed was "Little Holes in the Sky, Sometimes Called the Stars".

The essay begins with a simple story of fact, and is written from the viewpoint of innocence and ignorance.

After reading and revising and adding a little I discovered that by enlarging the title to include some of the world's religions I had a text big enough, and had laid a foundation broad enough on which to write a book; but of course I have never written a book, and don't know that I can.

I have decided, however, to plunge ahead and do the best I can; if I find I am not able to write just what I want to say offhand, I will fill in by quoting something I have read about what others may have said.

In as much as in the closing of the first chapter I was dealing with a certain little book, I will begin this chapter by quoting some from that book, the true title of which is "Science and Health With Key to Scrip-

tures". The book is claimed to have been written by Mrs. Mary Baker G. Eddy, the founder of a new religion called Christian Science.

On the cover of the book is a gilt dice about the size of a double eagle in which is inscribed the monogram of a cross and crown, and these sentences, "Raise the Dead. Heal the Sick. Cleanse the Lepers. Cast Out Demons," which we might recognize to be either a key to the Holy Bible, or an advertisement for some combination eye-opener, stomach bitters, flea-wash and bedbug exterminator. (Who ever heard of such a combination?)

The wise old head that could study out and devise such a beautiful design and appropriate motto for attracting humbug chasers to read her book certainly displayed a genius that would bring success to a beggar.

Now let us take a peep into the book and see if we find anything worth mentioning.

The book contains 700 pages and I have read it from cover to cover and must confess that I have been unable to discover anything that appeals to me as being based on any MATERIAL matter of fact, perhaps I am prejudiced.

However, I will copy a few testimonials which I select from sixty-eight that are printed on the last 100 pages of the book; of which the author of the book says that, "thousands of such letters could be presented in testimony of the healing efficacy of Christian Science and particularly concerning the vast number of people who have been reformed and healed through the perusal and study of this book:" (Her very words.)

To be fair in my selection I will copy everything printed on the last four pages of the book of the revision

of 1901, printed in 1902, being one of the 252nd thousand.

I am particular to state which book I copy from, because it has been said that the author has revised and changed the book something like two hundred and sixty times. She says in the book that God had been graciously fitting her for many years for the reception of this divine principle by which she was inspired to write the book in the first place, and if we can understand anything at all by reading the book, it would seem that the author of Science and Health was inspired to write the book by the same God that inspired the patriarchs of old to write the Bible; and that this little book is calculated to be read in company with the Bible to explain the meaning of the Bible so it can be better understood by God's children of this generation, and it would further seem that He is the same old fussy and changeable God He always was, or He would not have put His own appointed Mother Mary to so much trouble in revising and rewriting the little book over so many times just to change a word or two here and there that didn't happen to please Him; and that He is just as likely to make mistakes now as He ever was.

I have just begun to write my first book. I don't know that I will ever be able to finish it, or that it will be of any importance to the world whether I do or not. I think I have got something to write and I want to write it in my own peculiar way, and I believe I will get more satisfaction out of writing it myself than I would by trying to inspire someone else to write it for me.

So I think God should have written such an important book as the Holy Bible Himself in the first place, just

as I was taught to believe He did do; but since He did not, and the job was so bungled as to cost His children so much hard fighting, and bloodshed and discord to keep it from destruction, and such an army of workers and interpreters to keep it in repair and interpret its meaning; and since it finally became absolutely necessary to have a key to unlock its mysteries. I do really think God should have profited by His past experience at least and went about writing this key Himself and not have entrusted such an important work to a poor old woman who was having about all the family trouble she could very well get along with; especially since He had to spend so much time in fitting her up to do the job for Him.

I know that it doesn't make any difference to the world what I think about it, only there are millions and millions of thoughtful, honest people that are thinking just the same as I do, and, too much of this inspiration racket is likely to make us skeptical and to lose faith in the inspirer.

However, I may be spiritually blind and not able to discern the ways of the Divine, so I will let it pass and proceed to copy the testimony.

(HEALED BY READING THE BOOK)

Two years ago I knew nothing whatever of Christian Science, and when it was first brought to my notice, I asked numerous questions in regard to it in a skeptical way, having no faith in such a thing as mental healing. For upwards of fifteen years I had been an agnostic. In my early days I had been a member of a protestant church, and not having received the comfort and peace I was looking for at that time, and becoming, in con-

sequence, very much dissatisfied, I finally drifted away from religious circles altogether, until I became practically an infidel, or at least an agnostic.

When asking questions about Christian Science I was referred to Science and Health and commenced reading this book. At first I was puzzled, but stuck to it, (for I was looking for the truth at this time,) and having imbibed somewhat of the spirit conceived the idea of putting it into practice. For some time I had been compelled to wear glasses specially ground for bad cases, as the oculist pronounced it, of astigmatism. If I did not wear them when working, I would soon have a headache, which would compel me to stop. I was enabled, through the simple reading of this inspired book, to lay aside these glasses, and have not felt the need of them for more than eighteen months. Also I had been an inveterate tobacco smoker for a number of years, and considered this habit my chief source of enjoyment, but at the same time that I removed my glasses, I stopped smoking, and have not had any desire to resume the habit from that day up to the present time.

But more than this, far more, is the wonderful revelation of the truth, the finding of a God that can be understood and reached.

Once more I wish to express my gratitude to the founder of Christian Science and author of Science and Health, and my daily prayer is to obtain more and more of the understanding which is set forth in her cherished works.

X.X.X., *Chicago, Ill.*

(HEALED BY READING SCIENCE AND HEALTH)

About four years ago I met two young ladies who told me of their, to me, wonderful healing

through Christian Science. They were very earnest and honest, and as I had an opportunity to watch their every-day life I had positive proof that they had perfect health without the use of drugs, and no fear of food, climate or disease; above all, they had peace and happiness. These things I desired above all else, for I was a great sufferer, with a miserable disposition, and was afraid of everything in the world. I was afflicted with catarrh, female trouble, lung and throat trouble, neuralgia, rheumatism and indigestion.

I was a physical wreck. The doctors had failed to cure me of anything, but for a while relieved me somewhat. Soon I had to drink hot water and apply hot water as my only relief from pain.

What happiness I experienced when I became convinced that God had not sent this suffering on me as I had been taught. I persuaded my husband who was bed-ridden, to try the Christian Science treatment and he was healed in a month.

I thought as soon as I could afford to pay for treatment I would take it, but felt in no hurry, as I had suffered so long I had become accustomed to pain and was in no fear of immediate death.

While I waited I bought a copy of "Science and Health with Key to the Scriptures", by making a sacrifice.

I went to the Christian Science church regularly and listened to every conversation on the subject, picking up crumbs of truth, for I was starving, suffering, and miserable. I accepted willingly the statements I read in Science and Health, whether I understood them or not, and to my astonishment I began to get well without treatment from anyone. Nothing I ate hurt me;

weather began to lose its power also.

As sunshine banishes clouds and light darkness, the diseases disappeared from my body. I have used no drugs and am in perfect health; and this healing, being lasting, caused my relations to know that in Christian Science there is help for the sick when doctors fail, so they are in health also, having tried the same fountain from which flows only pure water—truth's fountain—Science and Health.

X. X., *Dallas, Texas.*

HEALED AFTER MATERIAL MEANS HAD FAILED

In the fall of 1895 I first heard of Christian Science. I was at that time confined to my bed with no expectation of ever recovering, as my physician, who was one of the leading physicians in Philadelphia, where I then resided, had told me he could do no more for me. I had undergone a serious operation in the hospital, where I remained four months without receiving any benefit. I was then brought home in a much weaker condition than when I went. I kept my room and most of the time was confined to my bed, eight months longer, until Christian Science was brought to me. The operation at the hospital had greatly aggravated the nervous prostration from which I was suffering in addition to many other troubles. The stomach could not retain food. I was wasted to a skeleton. The eyesight was badly impaired from a painful form of astigmatism. There were times when I could not bear the light, and other times when I could not endure the darkness and had to keep a light burning all night. I was fitted to glasses, but was unable to wear any of them. Words cannot describe the agony of those months,

both mental and physical, but Christian Science has changed it all, giving me a new heaven and a new earth; the heaven and earth of the scientific understanding of God as Love, who heals all our diseases.

From a condition of extreme suffering and emaciation, I have come to a realization of perfect health and strength, and happiness, through the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures".

X. X. X., *Baltimore, Md.*

READS LIKE AN OLD-FASHIONED ALMANAC

We leave the reader to judge as to the sincerity of these testimonies.

The author of the book assures us that they are genuine, and while their assertions may seem to be ridiculous to the uninitiated, their claims are no more remarkable or wonderful than the claims set forth in the testimonials accompanying all the patent medicines that were ever put on the market, and there are thousands of families that would not know how to keep house without a supply of patent medicines on hand to take either before or after meals.

We have known men to mix water, molasses and whiskey and a few other things together and get a patent on the formula, and by judiciously advertising their nostrums and publishing spurious testimonials, to become millionaires, with only this difference; they gave seventy-five per cent of their profits to the trade, while it is not on record that the author of Science and Health ever gave one cent to the trade out of the million or so of profits she made publishing and selling her book.

But whatever may be thought or said about the influence that the reading of this little book may have in healing the sick, and causing the lame to throw away their crutches, and opening the eyes of the blind so they can see to read without glasses; it would seem to me that this process of healing is very much simpler and will be cheaper in the long run, than taking patent medicines to accomplish the same results.

The old-fashioned almanacs of the last generation, that were given away at every corner grocery, fairly bristled with symptoms, all the way from the twitching of the eyelids to the pain under the shoulder blade, that were sure indications that you had (that old cannard) the liver complaint, for which was prescribed, Dr. Price's, Dr. Jaynes', Dr. Ayers', and forty-seven other Dr.'s celebrated Liver Pills.

The reading of these symptoms and the spurious testimonials about the wonderful cures effected by taking the pills, convinced millions and millions of people that they really had the liver complaint and led to the swallowing of more than one hundred thousand carloads of these celebrated liver pills to get rid of the liver, by such ignorant people, as not one in a thousand of whom would ever have suspected they had a liver if they had not read about it in the almanac.

This liver complaint racket has had its run, and the prevailing hoodoo of this generation is indigestion or stomach trouble, which seems to be making everybody seasick.

But, as Lincoln once said "You cannot fool all the people all the time" in the same way, and as the world

is getting wiser, the people had to have some more attractive dope set before them this time, so the celebrated Drs. (my namesake at the head of the list), have flooded the country with a hundred brands of starvation breakfast foods, for which the people are charged ninety per cent for the brand and ten per cent for the food; and when these humbug chasers have swallowed the pills and the breakfast slops and all the other dopes prescribed by the family physician, put up in inviting, innocent looking and pleasant tasting little capsules, long enough to get purged and hungry and distracted, and after trying the seven hundred different dieting fads with no relief, is it any wonder that these ignorant, superstitious folks who have been catechised and physiced and slopped and doped until they find themselves between the fear of hell, and the suffering liver complaint or stomach trouble, too miserable to live and too wicked to die, should turn to Christian Science wherein they are assured that there is nothing in the world the matter with them, and that heaven is here, now, and always, and love is divine, and that all they have to do to enjoy heaven, and realize love's desire, is to throw away their pill boxes and breakfast slops, and read the little book, and to eat good, solid food and forget it, and to laugh and grow fat and be happy. And who is there that would deprive them of their happiness or disturb them in their illusions, unless perchance some smallpox epidemic should happen to break out, or when some of them might have to be quarantined for some real contagion, or be taken to the hospital to have a kidney or cancer cut out.

ADVICE AND CRITICISM

If the reader has never read *Science and Health with Key to Scriptures*, I would suggest that they borrow the book of some Christian Science friend long enough to read the first ten pages of Chapter VI. These ten pages give a very comprehensive insight into the founding of this new religion of Christian Science, and the underlying principles upon which it is founded. They may also be taken as a fair sample of the contents of *Science and Health, with Key to the Scriptures*; to read the book from cover to cover will not add anything to what may be found in these ten pages, and if after reading this much the reader thinks he can swallow the dope, all I have to say is, it isn't my medicine.

However, I would advise all who have any reason to think they might be benefited by reading the book, to buy it and read it as long as they can receive any benefit out of reading it.

For all of those who have read the book and feel as though they would like to take some good antidote I would recommend the reading of *Christian Science* by Mark Twain.

We have some convictions of our own as to the effect of material poisons on physical organisms, and as to some of the effects that a dissipated body will have on the mind.

We also realize that either a cheerful or a distracted mind will affect the body for good or ill.

We also believe that the conscious mind is wholly made up and comes to be what it is, and is controlled to some extent, by suggestions, of one kind or another, that

come to us through our senses, so if the right kind of suggestions are presented to our senses to properly influence our conscious minds to assist, and not interfere with the unconscious mind, or nature, that nature does the healing and that is all there is to it.

If all the people were born sound and brought up right, and were taught how to breathe and what to eat, they would never have any need for a doctor (barring all accidental injuries, poisoning or contagion), and if they were all honest and moral, and never worried themselves over imaginary ills, there would be no use in the world for Christian Science.

I have heard very credible people testify to almost miraculous cures of animals through Christian Science treatment; in one case of an old cow that had been bitten by a rattlesnake, and another of an old sow that was immediately cured when in the last stages of hog-cholera, and we may read somewhere in one of the books, held sacred by the cult, of a pet dog being restored to life after it had died from accidental poisoning, and why not? If a true understanding of the wisdom contained in Science and Health properly applied can raise the dead and heal all the diseases that flesh is heir to, most certainly the animals are flesh, the same as the rest of us. But if this wisdom is not sufficient to raise the dead, then the sentence, "Raise the dead" has no business to be printed in gold letters on the title cover of the book.

But as a matter of fact the really dead ones never come back to life, and the really sick ones are never miraculously cured, so there must be some mistake somewhere, and we think the mistakes are all in the diagnosis

of the troubles.

All this belief in divine healing, so called, of whatever name or kind or creed, or whether prescribed through the medium of some Holy Spook, of this or any other generation, seems so silly to me, that I can hardly refrain from expressing my opinion, the very thought of which suggests the odor of brimstone so strong that I believe it would scorch the page if I should try to write it down.

Isn't it strange that the most ignorant people in the world seem to know the most about God, and are always ready to tell us all about God, and to teach all His divine attributes to the little child, before it is old enough to be sent to the public school, equally, and in the same class with all the most learned educators in the schools and colleges; declaring that worldly wisdom counts for naught. And for one so deficient in a general and broad education, as the founder of Christian Science, to claim to have discovered that mind and God are one, and that the divine mind in man is the all in all, and that mortal mind (so-called by the founder), and the material body, and everything that appeals to our senses as material, or substance, is but the image of the mind (which mind we are not sure of), and therefore is not real, and does not exist, is all so absurd, that it would seem that such a doctrine could not find a believer in all Christendom. However, in the light of experience, such seems to be the propensity of the human race to go chasing after humbugs, that it sometimes seems almost a pity that Noah and his family had not missed the boat.

If the mysteries of life and the mind and nature's

law in relation to matter and force and the magnet and gravitation and the universe itself are ever revealed, they will be discovered by the true scientist through research and investigation and not by the visionary Eddyites or Christian Scientists just by affirming.

CHAPTER III.

MIND AND MATTER IN EVOLUTION

The trouble with all fads and isms and religions is they all go to the extremes.

To come to an understanding of the relation of mind and matter in sentient organisms they must be considered as one and inseparable: Mind is born and develops with the body; it also perishes with the body.

The vital forces called life are generated within the body, and mind is but the product of life's experience.

When dead substances are being converted into living matter, the life and mind manifest, are nothing more nor less than certain forces that are produced by the chemical reactions that are taking place within the body.

This is just as surely so as that the heat and light produced by a lamp is but the effect of the chemical changes that are taking place, while the pint of oil in the bowl (carbon and hydrogen), and a definite amount of oxygen from the air is being chemically changed to produce a pint of water (oxygen and hydrogen) and a definite amount of carbonic acid gas, which gas is returned to the air to take the place of the oxygen consumed.

When we come to think of it, what a tremendous amount of light and heat must have been given out while the mighty ocean was being produced;—since water is one of the products of fire. Thoughts like these are enough to stimulate one's circulation to more than sixty-nine a minute.

The leaves of trees and plants breathe in carbonic-acid gas and the roots drink in water carrying salts of the earth in solution, and when they meet in the chemical laboratory of the plant, the carbonic-acid gas chemically unites with the hydrogen of the water to form the hydrocarbons that are the principal substances of plants; the oxygen of the water being set free is breathed out by the leaves, thus purifying the air so it will sustain animal life.

Now when we try to calculate the ages that must have elapsed after the mighty ocean was produced, before the plants that grew to produce the great coal measures, had sufficiently purified the air, so that things that breathe might live on the earth, is enough to keep one guessing some.

But to return to the subject of mind and matter, we find that some of the greatest mistakes that man has made on this subject is to suppose that man is the only animal that has a mind, or that man is a part of some imaginary being that is all mind. Anger, fright or worry affects the animal the same as it affects the human being; material poisons affect them the same. There is no difference between the mind of man and of animals, only in degree.

Our knowledge comes to us through the outward

stimulation of our senses and our thoughts are but the inward reflections of this stimulation, which in turn may seem to stimulate our senses, and when written or spoken or acted they do stimulate the senses of ourselves and others.

Thoughts may be compared to the phonograph and cinograph in that they retain and repeat to the mind the sensations of the outward stimulations.

When oil is put into the lamp and the wick has become saturated and the torch applied, the oil at the end of the wick is ignited; or in other words a chemical change takes place between the oxygen of the air and the oil at the point of contact as soon as the temperature has been sufficiently raised by applying the torch, the heat of this reaction is sufficient to ignite the next air and oil that come in contact at the end of the wick, and the next, and so on to give out continuous light until all the oil in the lamp has been consumed.

We may have a hundred lamps of all kinds and makes burning, some may give a brighter light than others on account of more complete combustion; but if we examine all the lights we will find that the phenomena is all the same, and because it is so, it would be just as inconsistent to say that the light of the hundred lamps, aggregated and intensified, was all one light, and proceeded from the sun, or some source of all light; as to say that all minds are one mind which proceeds from one omnipotent source; or that when one lamp has been snuffed out, to say the light of that lamp has gone back to the sun, or to the source of all light, or is wandering around somewhere unseen; as to say that the mind has

any existence separate or independent of the body.

What is believed to be the one great mind or divine mind from which we seem to derive our thoughts, and from which seems to be the source of all knowledge and wisdom, is but the reflections of the individual minds of all living creatures, and each individual mind in turn is but the product of a multitude of chemical reactions brought about by sense stimulations. Some individual minds are brighter than others because of a more complex physical organization and the individual's wider experience or greater opportunities for sense stimulation.

Psychologists, as a rule, are better educated in theology than they are in chemistry and physiology. They look upon mind as something apart from the body, something coming into the body from some omnipotent source lighting up our bodies, as it were, the same as the sun shining into our atmosphere lights up the earth. So they endeavor to trace mind up to some imaginary God or divine source, instead of looking upon mind as a phenomena, or the product of certain forces of nature, and tracing it down to its source through the physical body to the very food we eat and the air we breathe undergoing multitudinous chemical reactions which are brought about by sense stimulations caused by our surrounding environments, or by the reflections of past environments that have already been photographed on the mind in the process of the mind's development; thus stimulating the mind by comparison and corrections to a more perfect development.

Mind is more to be compared to electricity than to

heat or light, and may not differ from either only in degree of vibration.

Electricity, heat and light are supposed to be one and the same, except in degree of vibration.

Matter may be thrown together in a multitude of different ways, and under different conditions, so as to produce a great multitude of chemical changes. All chemical changes are accompanied with more or less agitation; that is, there is more or less electricity, heat or light produced whenever a chemical change takes place.

The first thing now is to see what these forces are, and how they are likely to be produced.

The atom that was formerly believed to be the smallest indivisible particle of matter has been proven to be capable of being broken up into thousands and perhaps millions of ions or electrons.

When two or more substances are thrown together under certain conditions, the substances thrown together will be destroyed and new substances formed.

The molecules of which the substances are composed are broken up in to their elements, and the atoms of these elements unite differently to form new molecules to produce one or more new substances, with perhaps one of the elements set free.

Now the expansive force of a chemical reaction is caused by resolving the elements into their gaseous state, but the heat, light or electrical energy produced are supposed to be caused by ions or electrons being broken off from the atoms, or perhaps by some of the atoms being broken up into ions or electrons, which flow out in a stream of waves. If the waves are long and of least

frequency, or the vibrations slow, they are electrical; but if the waves are shorter and more frequent heat will be produced, and when the waves are still shorter and still more frequent, both heat and light are produced.

If a good conductor is set up so as to form a circuit the electrical waves will flow so gently as not to be perceived, but if a gate is put in the circuit, like a telegraph key or electric bell, the current will open the gate with much force, but if the obstruction is too great like passing over a break in the conductor, or over a poorer conductor, the electric waves will pile up and become more frequent and shorter to produce great heat and light; when the waves are very short and frequent as produced by the lamp we have heat and light only; when the reaction is all over and the battery is dead, or the lamp is extinguished, the electrons seem to have completed the circuit, or the ions to have radiated back to their proper places, for nothing seems to be lost.

Now we have come to the point where I will try to explain what we conceive to be mind and how it comes to be, and to do this we must go back to the beginning of sentient life on the earth.

What we understand by life is something that has the faculty of self-nourishment, self-growth and self-decay, and sentient life has the further faculty of self-movement and perception.

We must conceive of a time before life in any form as we know it had ever appeared on the earth; the oldest rocks show this to be so.

Just how life came into existence is pretty hard to find out, but it is known that organic life began with the

single cell.

The ameba, which is a single cell of protoplasm, is sensitive to the touch, can move about by stretching itself into all kinds of shapes. It takes nourishment in the shape of lifeless matter and converts it into living protoplasm.

Now if this little cell can move about and select the proper food to be converted into protoplasm, it certainly has a mind or intelligence, and if the food that is selected is converted into protoplasm to make it grow and multiply, there must be chemical change continually taking place within the cell with the attendant electrons to supply this energy and sensitive intelligence. For, "It has been fully demonstrated that the chemical reactions in the body which constitute the physical basis of life, take place between substances in solution, and it is by means of the electrical charges carried by the particles in solution that reactions are brought about." Thus forming the endless chain to the phenomena of life.

Atoms, like whole numbers, are the units of matter or substance, and when broken up into fractions, they become energy or the forces and phenomenons of nature; and the kind of energy, force or phenomenon is determined by the size of the fractions into which the atoms are broken up.

So if we are to look for the unit of all SUBSTANCE, ENERGY and INTELLIGENCE, we will find it all bound up in the little ATOM.

Whenever the atom leaves its home in one molecule to take up its abode in another molecule it carries along its own torch and energy.

It is well known that all organisms from the simplest up to man is but the aggregation of cells of living protoplasm connected and grouped together for mutual benefit, not that the individual cells have grouped themselves together, but that all higher organisms in the scale of evolution are the descendants of lower organisms.

Let us go back to the time when there was no higher organism on the earth than the single cell; now these little cells multiply by division, that is, they divide in the middle, one becoming two, two four, and so on; they multiply very fast, but their days are soon numbered, they grow old and die. If their carcasses had been allowed to accumulate in the graveyard they would soon have converted all the available elements into protoplasm and become extinct. But there appeared on the scene a little micro-organism that devoured the dead protoplasm and broke it up into its primitive elements to be again converted into protoplasm, and so the endless chain of living and dying to live again has been going on to this day, and while this has been going on, some of the single cells in dividing in the middle, remained attached together so they and their descendants became double cell organisms, and some of these double cells happened to remain attached together after division and became four cell organisms, and thus the higher and higher organisms began to appear in numerous forms and shapes and numbers of cells.

It is not my purpose to explain the whole process of the evolution of living things, as the reader can find it fully explained in hundreds of volumes of the recorded investigations of the scientists.

But the point I want to make clear is that the single cell of sensitive protoplasm has the faculty to move about from place to place in search of its food, and is able to distinguish its bread from a stone, and to recoil at the touch of its enemy, or to stretch out in the presence of its friends, or in search of its food, and to multiply and perpetuate itself, and that during the lifetime of the cell a chemical change of inanimate matter into animate matter is continually going on within itself, and the process of this chemical action produces the energy and the mind to control it necessary for its existence, and that at any moment the chemical action stops life becomes extinct and the cell will remain intact (if preserved from decay) at the point where the chemical action stopped.

What takes place in and happens to the single cell is applicable to all the higher organisms.

But let us go back and examine the ameba again, and see what we have got and try to account for his existence.

The ameba is a little living thing wholly composed of protoplasm, when magnified it is seen to be composed of at least two kinds of protoplasm, one kind forms a nucleus, and a network of lines radiating out from the center similar to the nervous system of the higher organisms, and protoplasm of a lighter color filling up the network, and constituting the major part of the ameba.

“We find this creature capable of finding, seizing, devouring, digesting and assimilating food, has a special provision for collecting fluid and pumping it out of its body, respire by its whole surface, moves about apparently where it will, exhibits a sensibility to tactile im-

pressions, and reacts in all probability to smell if not to sound and light, in short, it is capable of performing (in a small degree) almost every function which animals vastly higher in the scale of organization exhibit."

So it would seem that we are dealing with a very complicated and highly organized little being, if we are to consider the ameba to be the beginning of sentient life on earth.

To account for the existence of this highly organized little creature we must go farther back in the process of evolution.

There is no mistake about all the higher organisms evolving from lower, for every cell in every living thing high or low, gives unmistakable evidence of being the lineal descendants of the single cell organism.

Now if we are able to discover the principle by which all this differentiation has taken place to bring about this evolution upward to the higher organisms, we may be able to apply the same principle downwards to the beginning of organic existence.

The principle as we see it is all expressed in the one word environment, and the organism's necessity to adjust itself to this environment; or in other words, nature's law of evolution readjusting the organisms to harmonize with the ever-changing conditions under which they live.

Natural selection is the cause of the differentiation, and the struggle for existence, and survival of the fittest are the reasons for the upward tendency from the lower to the higher organisms.

Astronomy, geology and chemistry teach us that there must have been untold ages after this earth had

taken its place in the solar system and began its revolutions around the sun, before the conditions were such that life in any form could have existed in the world; and that very probably the earth will continue to roll on for untold ages, after the conditions become such that life can no longer exist on the face of the earth. This being so, we must conceive that these conditions arose very gradually, and that the very beginning of what was to become living matter was very primitive, and that the road from the beginning up to the ameba was very long with many turns, and has become so obliterated by the ravages of time, that we have not as yet been able to follow it back with certainty to the beginning.

It would seem that in the evolution of the world it was just as much in accordance with the laws of nature for life to appear on the earth when the proper conditions arose, as it was for the waters to cover the whole face of the earth when the crust of the earth had become cool enough so that water could lay on the face of the earth, which conditions also must have taken place very gradually.

It would also seem that when life had come on the stage, it was just as natural that it organize upward from a lower to a higher organism, as it is for water to run down hill, and that if the whole scheme had been planned by an all-wise mind, and guided by an all-powerful hand, as measured by man's conception of wisdom and power then the course of evolution would have been straight upward, just as surely as water would run straight down the hill if a straight ditch has been dug for it to run in.

But streams in their flow to the sea follow the course of least resistance, turning this way and that, forming many lakes large and small, in their course, and often terminating in a dead sea without ever reaching the great ocean.

Just so with the flow of life's organism upward. This organization from the simplest to the highest has been a road of many turns, and multitudes of branches leading out into the desert of sterility, and making it to blossom as the rose; all the innumerable branches following the line of least resistance upward, ever being led upward and onward by the lure of environment, or by the necessity of adapting themselves to the ever-changing conditions; each branch bringing along all that was gained by the experiences of the past in the shape of their hereditary characteristics, by which their pedigrees are established.

Many of the branches have terminated in the dead sea of oblivion after reaching a very high state of organization, and many are the existing branches that have reached that crowning state of organization that would seem hard to improve upon.

If we only look at organic, or living things, as we see them in the world today, without studying their past history, or note the changes that are continually going on, we find a multitude of things in the world that seem to be so nearly perfect, and so well adapted to man's wants, that it would almost seem that they must have been designed and created for man's special benefit.

But we should realize that the nuts, the cereals, the silk-worm, the honey-bee, the fowls or the animals, were

no more created for man's benefit than the mouse for the cat's, or the hare for the foxes, or the lamb for the wolves, or the dove for the hawks, or the fish for the sharks, or if we are to believe in a special creation, for what great and noble purpose did the loving and merciful God create the shark, the hawk, the wolf, the fox, the cat or man, for, unless it was to exercise their God-given instincts by torturing the timid fishes and doves and lambs and hares and mice and every living thing in His beautiful world, even unto death, just to gratify their love for the chase.

But there never was any special creation.

Every thing in the world today came to be what it is through natural or intelligent selection or breeding, and everything is capable of being improved on.

Who is there that does not know that many of our choicest fruits, flowers, and vegetables, have come to be what they are within the memory of the adult person or within recent history, by being bred up from a more inferior stock.

Breeding is becoming to be a science; the scientific, practical breeder of plants, fowls or animals, selects with intelligence to procure the strain desired.

The wildcats and wolves have reached their present state of development through natural selection, and the survival of the fittest, and the domesticated cats and dogs have been bred from these wild animals by intelligent selection and the preservation of the best. The kittens or puppies that show a tendency to be snoopish, uncleanly or chicken thieves are killed; the cats and dogs that prove to be the best mousers, or hunters or pets, or best of their kind for any purpose, those that may be trusted

with the cupboard door open, and never eat chicken until killed for them, or even eat their dinner until given to them, sometimes speaking for it, are the ones we select for the breeding, the animal's disposition being the first consideration.

It would be just as inconsistent to breed from a stallion with an ugly, stubborn disposition as it would to breed from a horse physically weak and inferior; the same may be said in regard to the breeding of all the fowls or animals.

The practical breeder selects as much with a view to the animal's disposition and intellectual characteristics as he does for its physical make-up, and every animal's disposition and intellectual characteristics are so plainly stamped on its physical make-up that the practical observer can tell by just looking at the animal what it will do, or what it is good for, as easily as the average of us can tell the difference between a bulldog and a grayhound; what applies to the animals—as being just what they look to be—also applies to man.

If it were possible for man to exercise the same intelligence in breeding his own species as he does in the breeding of his animals, civilization would go forward with leaps and bounds.

What has been gained in the past by the execution of criminals, as for instance, the two thieves on the cross, has been almost lost by the sacrifice of the bravest and strongest of the race on the battle field, so that the breeding up from barbarism has been slow.

But through the advance of science and knowledge will come about the peace of the world, so that the

strongest and bravest of the race will be preserved to build and provide for the happy homes that are the foundation upon which all that is worth a name in civilization rests.

The criminal class might be allowed to live out their allotted days, but at the same time they should be subjected to such physical treatment and moral restraint as to make it certain that when they do pass out their seed will perish with them, until the undesirable are gradually weeded out, so that finally the scriptural prophecy may be fulfilled, wherein it says: "Blessed are the meek for they shall inherit the earth".

The time may come when civilization will have reached that state of perfection where the righteous environment of humanity can be trusted to regenerate the undesirable and bring about the millenium, but we can hardly think civilization has arrived at that state of perfection yet; still we do believe that civilization has reached that critical stage where man creates his own environment for good or bad, and that if the vicious and lawless, the shiftless and thriftless, the malcontent and the demagogue are permitted to multiply and preach their doctrine of discontent and class hatred without restraint, they are likely to become so numerous in a free government as to override the Constitution, (the only foundation upon which a free government can exist) and recall our judges, (the only guardians of the people's liberties) and thus prevent the punishment of crime and defeat the ends of justice, which would create a state of environment that would soon carry us all back to the jungles of barbarism.

CHAPTER IV.

EXAMINING THE RECORDS

Let us next examine the records and see if we can find out how the astronomers, geologists and chemists came to be so dog-gone sure that this big world turns over every day, and that it is only a speck in the heavens, so to speak; being several hundred times smaller in volume than the sun and that it goes whirling around the sun along with several hundred other worlds or planets, large and small, or that it was ever burning hot, blazing out in the heavens like the sun.

Or, that there is such a little speck of matter as an atom, something so small that the least sensitive speck of organic matter will contain millions of millions of molecules of several atoms each, and each atom capable of being broken up into many thousands of smaller particles of matter, and that when atoms are broken up, and their electrons set free, that these electrons will go humming and buzzing around like so many mosquitos with such force as to set all the heavens aglow with chaos, or so gently as to wag the tail of a microbe.

Or that there are a thousand million suns in the heavens visible to the telescope with their millions of millions of worlds whirling around them, and that these millions of millions of great big suns and worlds and moons go spinning and whirling around in the heavens just the same as the millions of millions of little atoms, with their attendant millions of millions of millions of electrons go spinning and buzzing around in a mosquito; and that these millions of millions of great big suns and worlds and moons and comets are all made up of these little atoms at rest or trying to rest. Or that matter is everywhere, and God is nowhere, and that man is only a chemical battery after all.

There are colleges in India that turn out thousands of India's most learned scholars every year, who know nothing of this. The geology that is taught in some of these great institutions of learning today is the same that was taught in them thousands of years ago; and that is: that the earth is flat and rests on the back and horns of a big bull; and these Hindoos are the most fanatically religious people in the world.

India is the budding home of many of the religions, and one of the oldest of them is the Vedanta philosophy or belief in the non-existence of matter, same as the Christian Science belief.

THE THERMOMETER

Now we will turn to the records, and whatever we find we will describe in our own peculiar way.

The first we see is a thermometer. To the reader this may look like a pretty small discovery, but to us it looks

like one of the great discoveries of all the ages. We do not mean the thermometer we hang up in the shade from Yuma to Greenland to keep it out of the sun, but the one that registers from more than 5,000 degrees above to more than 1,000 degrees below.

Without the thermometer, it would have been impossible to have established the science of chemistry, and without the knowledge of chemistry we would have been like children blowing soap bubbles, and now we have it in these two words,—Science of Chemistry.

Does the reader realize what the word science means to chemistry?

When a theory has been reduced to a science then our beliefs become living facts.

We believe what we do not know to be so.

What we know we do not believe.

Science admits of no belief.

Mathematics has been reduced to a science; that is, rules have been discovered, by which, if figures are properly arranged they cannot lie; it is the same with chemistry; laws governing the reactions of the elements have been discovered by which the chemist has been able to work out an intelligible formula for all the substances known; and the discovery of these laws depended very materially on the assistance rendered by the use of the thermometer.

The application of electricity has been another great help in coming to an understanding of the laws that govern the reactions of the elements and establishing the science of chemistry.

If chemistry is not a science it is no-theory.

If matter is not matter, it is no-matter.

If matter does not exist then chemistry is an illusion.
But we shall insist that matter does exist.

THE MICROSCOPE

The next discovery we make is the microscope, another one of the great discoveries of the ages.

By its use we are able to see the infinitesimally small portion of matter, or little living things that we should never have dreamed of.

We are able to see how the millions of cels in the body are arranged in groups working together in harmony to build up the body.

How the corpuscles of the blood, which are single cells, carry the food in little pouches to feed all the other little cells in the body, and other corpuscles dressed in white go about among all the other cells gathering up the garbage and dumping it into the sewers, and how all these corpuscles, red or white, assimilate some of the food themselves and grow and multiply; and how some groups of cells build the canals and pump water through them to carry the red corpuscles to every part of the body with their baskets of grub, and the white squad from place to place to nurse the sick and wounded cells and gather up the dead and offal for dumping into the sewers. And how other groups of cells build the sewers and keep them open to provide for the sanitary condition of the whole organism; and still other groups of cells that constitute the muscles which are everlastingly planting little explosive torpedoes made by hydrocarbon and oxygen, ready to be exploded by the intelligence received through a stimulation of the sense of sight, to guide the arm with such precision as to throw or bat a curve.

And how other groups of cells build up the framework and keep it in repair, in which to encase, or on which to string up all the other groups of cells, and carry them about; and how other groups of cells prepare all the different kinds of food for all the different kinds of cells.

And to examine the great network of the wonderful telegraph system, and its great central office with its millions of operators, over which system is transmitted every sense stimulation (conscious or unconscious) to its central clearing house of all intelligence, and from which all orders are sent out that bring about every movement, thought, or expression.

To illustrate some of the wonders that are revealed to the mind by stimulating the sense of vision through the microscope we have only to refer to the peddler selling the little pocket microscopes on the street, giving the bystanders the opportunity of looking through the microscope at a very little speck of substance which he has just dislodged from a dried prune with the point of a pin.

When we look at this little speck through the microscope, we see a lump of sugar and prunejuice, about two inches in diameter with perhaps a half dozen little black beetles running around on it; the beetles look to be as big as peas. They look just like large beetles that we may see with the naked eye; we can see their eyes, their horns, their claws, their movements, and everything just as plain as if we were looking at the large beetles with the naked eye.

Now, if we will examine one of these little invisible beetles with a high power glass so it will look to be one

or two inches in diameter, we will find that it is made up of just as many parts and as many cells as the larger beetles are, and if we examine the eggs of these little beetles we will see that they do not differ very much from the eggs we ate for breakfast, in that the substance of the germ of these little eggs was contributed by two little beetles, the male and female, conveying to the germ all the hereditary characteristics of the two parents, even to the color of their eyes, and number of their toes, and their differences by which all the variations are brought about that contribute to the process of evolution. The latent energy pent up in these little germs is only awaiting the right temperature, moisture, age, or some other influence when they will spring into life, and come forth the tiniest little grubs that ever baited a fish-hook in fairyland; they will grow fat on decaying prunes, and go through all the stages of developing into full fledged beetles, go courting and dancing and flirting around, to be married, and given in marriage and lay eggs, and grow old and die, and be gathered to their fathers in the happy hunting ground, to be known no more in the world of prune juice and sugar forever.

It is not very probable that there are as many molecules of matter in these little beetles as there are in the larger beetles, but as the difference is in millions of millions a few millions of molecules more or less will be no matter.

Oh! well, what would we know about them any way if it were not for the microscope, and after we have reached the limit of its magnifying power we have to let imagination do the rest, just the same.

There are other discoveries that have helped along the work of physical investigation; we might mention the process of hardening and coloring the protoplasm so it can be sliced up thin for examining with the microscope; for it must not be understood that we are able to look into the living organisms with the microscope and watch the workings that are going on there. To sum up the whole thing in a nutshell, probably the discovery or invention of these powerful magnifying glasses, has done more for the advance of the science of botany and physiology and their kindred branches than any one thing.

The science of geology has been greatly advanced by examining the rocks for fossil remains with the microscope, while the whole foundation of the science of bacteriology rests on research and investigations made with the microscope. We might mention a hundred branches of science that are more or less indebted to discoveries made with the microscope, so after all is said and done, probably this little instrument has been the greatest institution of learning that man has ever builded.

TELESCOPE AND SPECTROSCOPE

The next things we find are first cousins to the microscope, the telescope and spectroscope. While the two together have been indispensable in establishing the science of astronomy and placing it on a broad foundation, the spectroscope has been equally useful in establishing the science of chemistry.

Man had been observing the heavens and noting the apparent movements of the sun, moon and stars, for ages before the telescope or spectroscope were invented. As-

trology grew up out of observing these apparent movements of the heavenly bodies, and the science of astronomy had begun to grow out of astrology; but when the telescope was brought into use to aid the eye, the movements of the heavenly bodies could be observed more clearly and accurately, so the thoughtful observer could not account for all of these movements unless the world itself was turning over every day, and was also moving around in the heavens; and so the theory arose that the earth was a sphere.

And when man had circumnavigated the earth and had measured one degree of its circumference so the earth's diameter was known, it only required the knowledge of trigonometry to take observations and figure out the distance to the sun or moon from the earth; their distances being found, their diameters were just as easily determined, and when the sun, moon and earth's diameters were known, and the earth and planets' orbits were found out and all their movements observed, there were laws discovered by which all their movements can be calculated so accurately as to be able to tell just where and in what relative position the earth, planets, moons and comets that belong to our solar system will be at any time in the future, and in what relative position the solar system itself will be in; in the sidereal universe.

By attaching the spectroscope to the telescope, and letting the light coming from the sun or any of the stars pass through it, determines the kind of matter that produces the light, and also whether the heavenly body under observation is coming towards us or receding from us, and how fast.

To illustrate what is being accomplished by observing the heavenly bodies through the telescope and spectroscope I will copy a recent newspaper article (August, 1910).

Associated Press Day Report

VALLEJO, Aug. 6.—Announcement is made by Prof. T. J. See, U. S. N., the noted astronomer, in charge of the naval observatory at Mare Island, that he has succeeded in establishing the general cause of variable stars.

For the past ten years Prof. See has been occupied with extensive researches in cosmical evolution, which have given an entirely new aspect to the nebular hypothesis, and have become celebrated under the name of the "Capture Theory."

The main cause invoked to explain the round form of planetary orbits and other heavenly motions is a resisting medium of nebulous material which is shown to be diffused everywhere in space.

Within the past fifteen years many hundred variable stars have been discovered in star clusters, especially at the Harvard observatory by Pickering and Bailey. Some of these have been critically studied by Barnard of the Yerkes observatory, and the periods of light variation found to be as regular as the motion of a perfect clock, so that fluctuations of light of these variables could be used to measure time almost as accurately as the rotation of the earth about its axis.

In certain clusters the variables are to be counted by hundreds; in others very few can be found. Heretofore this fact has been very perplexing to astronomers. After careful investigation, Prof. See finds that the cluster variables are suns attended by planets which revolve in close proximity in short periods, and that every time they pass through perihelium they plunge into a resisting medium of nebulosity so that the light suddenly blazes

up and afterwards dies down gradually.

Some clusters are full of nebulosity, while others are quite free from it and, according to Prof. See, this accounts for the abundance of variables in certain clusters and their almost total absence in others.

Prof. See says he has established also that the blazing forth of stars now and then in the heavens is caused by actual collision with planets revolving about them. The fixed stars generally are now proved to be attended by systems of planets similar to those which revolve about the sun.

Prof. See asserts that any star, such as our sun, will have, in the long run, a collision once in a hundred billion years. The great length of period between these collisions shows that in general, such catastrophes do not affect the safety of the Universe.

So, step by step, with the aid of the telescope and spectroscope, the science of astronomy is being built up, and a better knowledge of the movements and composition of the heavenly bodies is being gained, while the wonders of the heavens are being revealed.

THE INFLUENCE OF SCIENCE.

I am not going to write the whole history of the science of astronomy; nor of the vast importance this science is to man, but the point I want to magnify is the influence that the science of astronomy; or the knowledge of the movements of the heavenly bodies and what they really are, is having on the minds of the leaders of men, who believe they have a mission to work in the vineyard of the Lord; in fitting them better to teach their flocks how to live and let live, and guiding them into paths of usefulness; instead of (as in the old way) trying to teach them how to live in some other world that they knew not

of, and sending them over the border to get their reward whenever they happened to rebel and refused to believe their dogmas.

And of how much more importance it is that we have all the sciences taught in our public schools, than the reading and expounding of the Bible as an inspired book, and the standard of truth and reliability; when in fact it is made up of many books, all written at various times, in an age of superstition and ignorance.

CHAPTER V.

THE RELIGION OF HUMANITY

All the religions in the world as we find them today have come to be what they are through the process of evolution, from mythology up to Christianity or Christian Science, or up to our religion, whatever that religion may be, just as surely as that living organisms have come to what they are through the process of evolution from the single cell up to man or the dog or the horse or the bird or the honey-bee or the oak or the orange, or any animate or inanimate organism we might mention.

The Christian Science religion is the first religion of all the ages that has ever laid any claim on science.

If the fundamental principles of Christian Science are scientific, then there is no foundation upon which to build any other science.

If the sun and moon and stars and the world and every thing in the world including man himself is but the image of the mind, then all the material sciences are but dross.

But you say, is there no science in religion?

We say, most certainly there is; the Golden Rule is

a scientific principle pure and simple, it is the germ and the all of pure religious science, or the science of sociology.

Whether this germ was first discovered by Christ and made a cardinal principle in religion, or by Buddha hundreds of years before Christ, or by some religious founder hundreds of years before Buddha's time will make no difference.

It is the germ from which will grow the one great religion of the future, the Religion of Humanity.

In that day Nature's law will be man's God, and humanity his religion, and the Golden Rule his Bible.

Then the religion of ethics will be reduced to a science, of which there will be but one school.

All the mythology, superstition and dogma, that has been the cause of all the religious chaos will be burned out by the torch of education, and become as dross to be remembered no more forever.

But you ask: who will be the priests and preachers of this new religion? To which we reply: the same old priests and preachers will be the ministers and teachers. The same old choirs will sing the same old hymns or new ones, and the pews will be filled in the same old way.

FAITHFUL WORKERS

From the time that man first established a church to this day, the priests and ministers have been faithful workers in the vineyard; they have preached the best they knew, they have taught as they were told to teach.

The priests and ministers of the religion of the future will be first required to pass in all the branches of

the sciences taught in the public schools, after which they will be taught the science of sociology, and the religion of humanity, when they will be prepared to teach their little flocks how to practice the Golden Rule, and how to love the good and the beautiful.

But you ask: who shall found this new religion of the future? To which we reply: it is already founded. It has been in the world for ages and man knew it not.

Buddha laid down the Golden Rule for men to live by.

Christ laid it down for a rule of life.

But it has been taught by the priesthood to be a rule to die by, and the religious man has been preparing to die by it, instead of learning to live by it, all the way down the ages; that is, he has been taught that the chief end of man was to glorify God, and enjoy him forever.

He has been promised heaven and eternal life if he was good to his neighbor, or hell and eternal damnation if he wasn't. His selfishness was appealed to. He was given to understand that the fate of his own soul was at stake, not that it meant any salvation to his neighbor.

Will there be a new organization for this new religion of humanity? We think not.

This germ of the science of religion is in all religions and is bound to grow as education advances.

CHURCH FEDERATION

This one great church of the religion of humanity will come about by federation.

First, all the different churches of one faith will become federated together, then the religions of different

faiths will come to agree on the principles that constitute the science of religion, and thus will come about the federation of the world.

All the most advanced religions are now working to that end, but the time is not yet. However, this world's federation of religions will come about long before all the dogmas, superstitions and isms have been burned out by the torch of education.

Worsted threads of theories will be woven with the golden threads of Science, to pacify the ignorant grown-ups, the same as we tell fairy tales to please the children.

The great mass of people in the world today are as yet but children in the process of evolution. It is a great deal more satisfying for them to believe the moon is a green cheese, than it would be for them to know it is not, or to believe in a miracle, than to know that a miracle is impossible.

All of us who are old enough to have noted the changes that have taken place in its teachings, and in the services as conducted in the churches, in the last half century, can see a great difference.

Those who are hide-bound look upon these changes with alarm, but those who have taken pains to educate themselves and keep abreast with the advance of science look upon the changed conditions with pleasure. They can see that the churches are advancing, if they do seem to be lagging behind.

Nothing that appeals to selfishness, whether it be the healing of the body, or the saving of the soul has any place in the science of religion.

Even justice for justice's sake must become the fundamental principle of religion in practice as well as

theory, before religious harmony can prevail.

SOCIOLOGY

Sociology, or the organization of society, has come up from barbarism to the present state of civilization through a long and perilous process of evolution; Church and State have worked hand in hand in the struggle, sometimes the State has predominated in the work, at other times the Church has assumed full control.

The evolution of society has not been a steady climb along a straight and beautiful road garlanded with flowers, but rather through a wilderness of experience.

The pendulum of progress has been swinging to the extremes all the way up the hill, and deluge and avalanche have sent many highly organized and civilized communities to the bottom of the hill, and scattered them, to flounder around in the swamps of the wilderness, and to begin the climb all over again.

At our stage of civilization and organization of society we find the work of progress and evolution divided between the state and church among the leading nations of the world.

It is the duty of the state to lay down the decalogue for preserving the people's health and morals, and compelling justice between man and man, and to enforce obedience at any cost.

It is the church's mission to teach truth, loyalty and obedience, purity, love and charity, honesty, justice and self-denial, by appealing to man's patriotism, sympathy and generosity. For selfishness has no place in religion, and man's greedy, sordid, selfish nature should never be

appealed to by promising to reward him with a golden horn and a jewelled crown, and an alderman's chair in a mythical town, where the streets are all paved with solid gold, where the sun always shines and never goes down, and where it is summer all the year around, so it is never too hot or ever too cold; where he will have nothing to do but toot on his horn, the same old tune that was tooted when Adam was born, and always be young and never grow old; with wings like a dove, to go sailing around through all eternity just looking down, into the beautiful streets of glittering gold.

Promises like these may make church members but will never make a true Christian, or will never make a Religious Scientist, which is a better name for the true believer in the Religion of Humanity.

THE EVOLUTION OF RELIGION

The trouble with religion is the same as it is with all other organizations that owe their progress to evolution. It is burdened with the hereditary swaddling clothes of its youth, or more plainly speaking it is wearing its primitive fig leaf apron for its under-garment.

The story of the creation don't fit into the education of this generation.

The story of heaven, or another world, and of the war in heaven by which the devil was created, and the story of the Garden of Eden episode, and of the fall and God's discovery of His mistake, followed by the deluge, and the beginning all over again, and the promise of the Messiah, in whose coming to believe would insure eternal life to the biggest outlaw that was ever executed for his

brutality, or in refusing to believe would damn to eternal oblivion the bravest patriot that ever had a monument erected to his memory.

All this taken literally is too silly to be repeated by a cultured priest or minister before an educated people.

Christian Science, so-called, is a long ways out of the woods in that this religion has discarded the creation story and the two worlds theory.

But this too, is a case where the pendulum has swung to the other extreme. In the swing, this religion has gathered up the cobwebs of medieval times and has become so entangled in the meshes that one has to become absolutely dead to this world, with his nose everlastingly in the little book to be able to distinguish the gold from the dross.

Religion was born in ignorance and mystery.

All the religions in the world to-day have grown out of other religions before them.

The church was founded on superstition and mythology. The mystery of the great unknown had to be accounted for, and the church has always had the easiest way in the world to account for everything by saying: God did it.

Whenever the church decorated its altar with a beautiful flower, the like of which had never been seen before, it never looked for any natural cause for the flower's beautiful variegated colors, but said "God did it" and the choir sang "Praise God from whom all blessings flow".

But when the observing scientist pointed out to the church that the germ that was in the seed from which

the plant grew that produced this beautiful flower, became a germ by the sexual union of male and female pollen, and that probably the reason for the flower's variegated beauty was because it had one white and one red parent, and that it would have been impossible for the seed to have germinated and produced the plant that produced the flower if this sexual union had never taken place, to all of which the church was ready to laugh us to ridicule.

When the teachers of theology came to respect the scientist enough to think he may be more than half right in this matter, they still feel so sure that there is a God behind it all, which the scientist in his ignorance of God has overlooked, that they do not think it is any part of their mission to investigate for themselves; in fact they believe it would be sacriligious.

They are educated to believe that man is a dual being, having a material body and a spiritual body or soul, and that their mission is to minister to man's spiritual body, or to look after men's souls and keep them from getting lost in the shuffle.

REVELATIONS OF SCIENCE

When the scientist points out to the theologians the process by which man has evolved from the lower animals, and explains the reasons for differentiations, or changes taking place which has brought about this evolution, and shows them by the analogy of anatomy and physiology that man and the animal's physiology belong to the same family, and by the similarity of the responses to the sense impressions, that they do not differ intellec-

tually, and spiritually (if that term may be allowed in any case) only in degree.

And when the scientist points out the wonders revealed by chemical reactions, and the indestructibility of matter, and of the unity of matter and force, and that matter and force seem to be the all that there is in the heavens.

And when the scientist tells them that this earth is going through a process of evolution which had its beginning in being thrown off from the sun, all blazing hot as the sun itself, and that it will end in becoming as cold and dead as the moon, and that this world is one of a family of planets that have all been thrown off from the sun, and that the matter and force that made it possible for the sun to produce these planets was given to the sun by the falling into the sun; fragments of matter that have been scattered in the heavens by the crash of other worlds; that very probably had gone through the same evolutionary process in some other solar system that this world is going through in our solar system.

And that by looking around among the one thousand million suns and their solar systems with the telescope they can see nebulas where a solar system has just begun to form, by casting of worlds all blazing hot, and others in all stages of evolution to the dim suns that have nearly burned out, and still after pointing out to them all these wonderful revelations of science, they seem to persist in teaching the same old dogmas.

Now let us suppose that among the one thousand millions of these solar systems there should be one world in every one thousand solar systems where the stage of

evolution and the conditions are similar to our own.

This would mean that there are one million worlds that might be inhabited.

But is that all? We are told that the nearest star with its family of planets is twenty thousand billions of miles from our solar system, and that probably there are no two solar systems any nearer together. But as vast as these distances seem to be there is room for more suns. For we must not forget that space is a place where the center is everywhere, and whose circumference is nowhere.

That means that if we could take the telescope out to the farthestmost star visible through the telescope, and survey the heavens beyond, we would find we were just as much in the center as we are now, and if we could go on in the same direction to all eternity we would be in the center always.

And now we come to eternity.

What is eternity?

Eternity has no past or future. It is one eternal now.

Can we comprehend space or eternity?

No, no more than the teachers of theology can comprehend God who, they tell us, was in the beginning, and is everywhere present. For there never was any beginning, and there is no such place as everywhere.

That would mean an end to eternity, and a boundary to space.

THE D. D.'s ALARMED

And when we return to the church after our flight

of speculation, is it any wonder we find the D. D.'s viewing with alarm the inroads that science is making on the institution that they supposed was founded on a rock.

They believe the church is responsible for bringing man up from barbarism to the present state of civilization, and they believe that the fear of hell and the promise of heaven were the great civilizers, and that if we take away their thunder, there will be no restraint left sufficient to hold society together, and that man will revert back to savagery and be like the beasts where there is no hell for dogs.

NO NEED FOR ALARM

But there is no need for alarm, we have a living example with us that should quiet their fears on this point. We refer to the Christian Science Church; this church has eliminated heaven and hell (and earth as well), and notwithstanding all their cobwebs, there never was a church that came into such prominence so quickly as this church has; the membership is principally made up, according to their own testimony, of what were physical and mental wrecks, and they seem to be the healthiest and happiest community in the world to-day.

No, there is no occasion for alarm, the scientific principle of fellowship that is in all religions has been sufficient to overcome a multitude of cobwebs and superstitions, and is bound to grow as education advances.

There is no religion upon the earth that does not contain beautiful traits. Otherwise it could not be believed in by reasoning man, nor have its followers from generation to generation.

It is true the church organizations have been a great power in influencing the trend of events that have been instrumental in the evolution of society from barbarism to civilization. But we must not overlook the fact that our present civilization with its high moral standards of virtue, honesty and justice, and its sanitary conditions, and enjoying as it does a multitude of comforts, conveniences and luxuries that no former civilization ever dreamed of, owes more to the free and independent thinkers, and inventors, and investigators into the secrets of nature, and the discoverers of material truths, who have lived within the last hundred years, than it owes to all the priests and theologians who take their orders from the musty past, that have labored so earnestly and faithfully, in season, and out of season, since the dawn of history.

The Benediction should no longer be "Father, Son and Holy Ghost", the mythical Triune, or three in one God, who, it is said, came into the world in some supernatural manner, and lived like the rest of us, and suffered a most ignominious death, that man's sordid, selfish, insignificant little soul (whatever that may be) might have eternal life.

But rather we should henceforth pronounce the Benediction of the Religion of Humanity which is, Mother, Dame and Holy Bride, the truly three in one. She who does really give up her body to perpetuate the race, so that man shall not perish from off the face of the earth, and in whose righteousness and divine love rests all our hope for the future of humanity.

All that is needed to bring about this religious

science, or the Religion of Humanity, is for the priesthood to be given a higher education. Their moral training is all right but their scientific education is sadly behind the times.

The church rituals and literature must be purged of all that runs counter to the established truths in science; all the speculations in regard to the unknown or the future, which are so gratifying to our imaginations, must be deduced from the wisdom of this age, instead of from that hazy dream of St. John's on the Isle of Patmos.

The camera and the lantern must become important adjuncts to the church and Sunday school.

The illustrations and lectures must be along educational lines embracing all branches of the sciences, so that the young and old may have a chance to obtain some general knowledge of the world we live in. This will have the effect of preparing the children to take greater interest in their studies at school and of clearing the of superstition, and the fear and dread of the future.

The drama and the stage must take the place of the sermon and the pulpit, to illustrate by act our highest ideals of truth, virtue, honor, love, home, brotherhood, and patriotism.

When all this comes about, as it surely will, we will cease to be humbug chasers and hero worshipers, and become worshipers of truth, and of all that is good and beautiful in nature, art, music, and the great drama of practical effort that is daily performed on the stage of human activities.

We will forget to sing the psalms of some polygamous king of the hoary past, and be happy in singing "Home, Sweet Home", the "Star Spangled Banner", and "My Country, 'Tis of Thee".

CHAPTER VI.

WHAT WILL THE HARVEST BE?

But what will the harvest be, with China and all the Orient adopting our system of public schools and teaching the sciences? With the establishing of a court of arbitration to do away with wars, and insure the peace of the world; and with the federation of all the religions of the world under the one banner of the Religion of Humanity.

With the government's strong arm to care for the people's health, comfort and security, and to push forward the good work of reclamation until all the deserts shall be made to blossom as the rose, and to continue to reforest the mountains until they shall become God's own temples, and to boost the good roads movement until all the roads all over the world are paved with solid rock, and lined with beautiful trees bearing nuts, fruits and flowers.

And to keep everlastingly at the river and harbor improvements until the whole earth is subdivided into land and water.

And with the transmutation of the baser metals into

silver, so every child may be born with a silver spoon in his mouth, and survive the measles, the mumps and the shingle, and live to grow up, and die of old age without ever getting his eye teeth cut.

And when agricultural pursuits shall continue to pursue until all the earth is one vineyard and garden.

And when all the wheels of industry shall continue to wheel until every wheel is on wheels.

And when the subdividers and homebuilders shall continue to subdivide and build until every family in the world shall have a house and lot and a home of their own where they can build a mosquito smudge in their own back yard, and sit under their own vine and fig tree on their own front porch, then man will be prepared to multiply and replenish the earth.

Now we are up against it again.

It seems to be the tendency of the age all right.

But let us see what we have been doing in this multiplying business already.

Suppose we take the last three centuries, together with all the poverty, squalor and unsanitary conditions that have prevailed. We find that the people of Europe have doubled every century.

Now if we do not improve on these conditions at all, and the whole world shall do as well, and continue to double in population every century for ten hundred years, which is only a speck in the bucket, in the evolution of the world, there will be one thousand people where there is only one now or fifteen hundred thousand million all told.

In twenty centuries, which will be only two specks in

the bucket, there will be one million where there is only one now, or fifteen hundred thousand billion all told. And in thirty centuries, which will be only three specks in the bucket of time, there will be one billion where there is only one now, or——

Oh! well, it is impossible for this thing to go on, so we will have to find a way to regulate this multiplying business long before that time, or something is going to happen.

HOW SHALL WE REGULATE

But how shall we build up the home and fill it with sunshine and keep down population?

How shall we regulate?

Man will never have to regulate so he need not ask that question.

Woman is taking possession of the schools, and the churches and the industries, and when she has been given her franchise it won't be many centuries before she will proceed to disfranchise man, and take full possession of government, and then she will regulate the off-springing to a mathematical equilibrium.

Woman has been given h—l all down the ages from the time she divided her apple with Adam in the Garden Eden, and when she comes to be the whole cheese, man will get his.

The sociological state of perfection to which the honey-bee has attained might well serve to illustrate how nicely the off-springing will be regulated, and what will become of the poor old man, when woman comes to running the hive.

But there are other ways of keeping down population than by regulating the off-springing.

Man seems to be keeping population down all right in these latter times by killing off the people with all manner of public and private conveyance machines, which are killing and maiming more people every year than any of the wars in the past ever killed and wounded in a year.

And when the sky comes to be filled with flying machines going in every direction with the chances of their coming down in everybody's front yard unexpectedly, nobody will be safe outside of a cyclone cellar.

ROTTEN POLITICS

But all these other ways of keeping down population are tame compared with what dreadful things will happen when the Insurgents succeed in turning the government over to the Socialists, and the Socialists have turned it over to the Anarchists, whose theory of government is that every man shall be a law unto himself.

Our present state of civilization has been built up and is held together by having a real boss at the head of each department of government, the same as they have in railroading or any other business organization.

The best government that was ever devised is a party representative constitutional government, where the people are capable of self-government. But the tendency of the times (1910) seems to be that the whole people shall rule, and it is a very wise old saying, that: "What is everybody's business is nobody's business". Besides, this democratic idea of government rightly interpreted is mob rule pure and simple.

When a democracy reaches that stage where it is possible for three per cent of the people to nominate a boss when every other man wants the job, and only five per cent to elect him when only nine per cent take enough interest to vote, and when the boss gets on to the job and tries to boss, only to meet a two per cent referendum, and if he should hustle around and try to knock out the referendum with a three per cent referendum, it will only be to get his block knocked off with a four per cent recall club, and another boss set up in his place to go through with the same farce, and be retired to private life before he has time to collect his graft; it is, to say the least, "purty rotin' poley-ticks".

If the primary contraption was really what it appears to be on the surface, and worked in practice as we have pictured it out in theory, and if it really did give every man that is trying to get to the public crib a square deal it wouldn't be so bad; but it won't. It is only a decoy duck, calculated to scatter the silly political geese in their wild scramble to wing a duck or two apiece, while the machine politician takes a pot shot and bags the game. And after the game is bagged it is likely to consist of only a pelican and mud hen, neither of which are to the taste of the intelligent voter who on election day will find he is between the devil and the deep sea as to choice, or disfranchised altogether.

Now if the reader will sit down and honestly try to figure out the difference between the In-iti-ati-ve—refer-en-dum—re-call saints, the di-vi-up-bunch, and the to-hell-with-the-rich crowd, he will find they are just as near alike, on the science of government, as three peas in a pod.

All these would-be bosses are simple, honest folks, who believe they have a mission to reform the world, and every one, with his empty tin can, thinks he must tie it on to the government's tail or be d—d.

I love my country, but oh—you statesmen.

Now I find myself on common ground with the wise and the learned.

When I come to telling what is going to happen a thousand years hence, or talking politics, or dishing out my dope to the innocent, I know as much as anyone; I might write a lot of funny things about nothing, but I won't, because I will be too old to care what happens, even a hundred years from now. If I try my hand at politics, it will be only to lose my reputation as an honest man, and if I try to pave my way to glory by slinging mud at the rabble, there is danger that the goblins will get me if I don't look out.

Nevertheless, if universal brotherhood and a cooperative commonwealth shall ever prevail, the competitive rivalry for place, and a material reward of merit for the studious, industrious and thrifty will be its glory.

If the industrial problems of civilization are ever solved they will be solved by the silent, enterprising captains of industry, and not by the noisy Socialists, labor unions, I. W. W.'s or any other brand of anarchists, who go parading under the red flag, and whose teachings would lead to the lazy heaven of worthlessness and the purgatory of industry.

Civilization is founded on government and law; free speech and a free press, within limitations, are its bulwarks; but if the laws are to be respected, and civiliza-

tion preserved in a government where the people rule, the soap box orator, that Appeal to Reason and all the other anarchistic press, preaching and teaching class-hatred, revolution and treason MUST BE SUPPRESSED.

But after all is said and done, one-half the world does not know how the other half lives. The big fish eat up the little ones; the early bird gets the worm. What is one man's meat is another man's poison. For everyone who wears the crown of victory, some poor devil has to suffer the humiliation of defeat, and so the struggle goes on. Since man first came upon the stage of action—in this little world of ours—great cities and nations and civilizations have flourished and have long since crumbled to dust and been forgotten. All the civilizations of today will pass away and all our fine cities will be buried in the dust of the desert, or submerged beneath the sea, to be forgotten forever, and other grand cities will flourish above them and other civilizations will be struggling with the same old problems of the race. And while this struggle is going on—from the first little whorle to the end of the world—is it too much to believe that the same struggle is going on in countless millions of other worlds, or that the same struggle has been going on from all eternity in the countless billions of worlds that are now dead with their suns all burned out, and that the struggle will continue to go on to all eternity in the countless billions of other worlds yet to be born in light and come into existence through the crash of these dead worlds with their burned out suns.

Everything in nature is continually changing, no organized mind or matter remain the same for a moment,

evolutions of thought always follow in the wake of the advance of science.

In the swing of time from eternity to eternity what will the harvest be, or will there be any harvest? That's the question.

CHAPTER VII.

CONCLUSION

It has not been my purpose in writing this little book to give any lessons in science, or explain in detail any of the processes of evolution.

Because I have never had a technical education in any branch of science, and am not qualified to teach.

But I have transcribed a few rambling thoughts into this little book, in the hope that the perusal of these lines may awaken an interest in some poor fellow mortal,—whose opportunity, like the author's, for a common school education was very limited, or who for some reason failed to take up all the branches that are taught in the public schools of our day,—to at least procure all the text-books used in the public schools and universities that he or she has not already studied, especially in the scientific courses, and fit themselves to become better acquainted with the world we live in, because we are going through it for the last time, and when we do get through, if we should happen to find our way up to the pearly gates, and St. Peter should ask us which of the million or so of the worlds we came from, and we did not

know, we might lose our last chance of heaven just on account of our ignorance.

For those who love to know the truth, and hate to be deceived, to take up the study of the sciences, and educate themselves broadly, is to soon find themselves in a world so beautiful that they will wish to live always, and if unselfish enough to be a good Christian, they will be satisfied to live as long as they can see anybody live and try to make this a better world to live in for all those that shall come after them, leaving the next world to take care of itself.

For which we are happy to be able to say,
We see so many millions are doing to-day.
What more fills our hearts with pleasure and delight,
Is to see the future look so hopeful and bright.

For self-education, the Encyclopedia Britannica is the greatest help after the school text-books have been read in their regular series.

All who are interested in science keep themselves posted on all the new discoveries in science through the science publications, such, for instance, as the Science Popular Monthly, and other periodicals more specialized to the different branches of science.

The subject is so large and my book so small, that I have only been able to hit the high places; but I want to assure the reader who has not studied the sciences, that I have been very careful to keep within the records, and not give any figures, or make any statements of fact or speculation concerning chemistry, astronomy, physiology, bacteriology, or any branch of the sciences that

may not be found in the text-books of the public schools and colleges, or of record in more recent discoveries.

DARWIN

Now in conclusion, I will give my word for it, that if the reader will inquire of the men at the head of the greatest institutions of learning, in England, France, Germany, or the United States, and ask them which is the greatest book, they will all answer with one accord "Darwin".

So it would seem to us that anyone in this day and generation, whether he be a man of the gospel, or a man of the world, would have too much self-respect to expose his ignorance by criticising Darwinism before he had even given himself the trouble to read what the greatest educators in the world consider to be the greatest book in the world, that was ever thought out and written by one man.

THE END.

If this little JUMBLE has interested you, and should you have some friends or acquaintances whom you would like to have read the book, you may make out a list of them, writing each name and address plainly, and mail the same to the author and publisher, enclosing a P. O. order for fifty cents each, or at the rate of four dollars per dozen for six or more; upon receipt of which the books will be mailed to each separately, with your name—as the sender—written on the wrapper. Address

MR. HORACE C. KELLOGG

1325 Warren St., Los Angeles, Cal.

A MOONLIGHT SPIEL

When I'm kneeling at your feet
Holding hands in rapture sweet
Until my heart begins to beat
 And throb to beat—the ban',
You have not a thing to fear
From the man who loves you dear,
Although you may feel mighty queer
 To be so near—a man.
With my arm around your waist,
Holding you in love's embrace,
And looking in your smiling face,
 Until we taste—a kiss.
You may think it's going some
To be kissed by your old chum,
But I am sure no harm will come
 From such a crum—of bliss.

CHORUS:

When we take a moonlight walk
Just to have the neighbors talk,
You're the girl to walk the chalk
 And listen to a moonlight spiel.
So, my little Cupid dart,
If you'll give to me your heart
I wil try to do my part
 And be as true to you as steel.

Now, my little fairy queen,
Let us romp the meadows green
And never in our lives be seen
 A'looking mean—or sad.
We'll hold hands a little more
And when your years count a score
I'll engage the girl I adore
 And sack of ore—from Dad.
I will take you by the hand,
Lead you to the fairy land
Where they will make us wife and man;
 A home to plan—and make.
Then we'll feel so fine and nice
When, all covered up in rice,
Old shoes to sell at any price,
 And a big slice—of cake.

CHORUS:

When the nuptial knot is tied
I will hug you to my side,
For you will be my charming bride,
 And joy and pride—you know.
You will always have your way,
Loved and petted every day;
I'll not compel you to obey
 Or beg and pray—for dough.
I will scrub and wash and wring,
All the wood and water bring,
So you'll not have to do a thing
 But play and sing—to me.
I will dress you mighty swell,
Always keep you looking well,
For since you are my first love, Nell,
 My only belle—you'll be.

CHORUS:

HORACE C. KELLOGG.

THE SORROWS OF A POOR OLD MAN

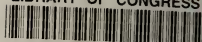
The poor old man left all alone,
 Bereft of every tie;
Whose earthly hopes have long since flown
 Away beyond the sky.
With not a soul to hear him sing
 Or see him heave a sigh,
In his lone cabin by the spring,
 Where no one passes by.

He sits alone by his fireside
 Through all the winter's blast,
Dreaming of that faithful bride
 And happy days all past.
Of the good time he struck it rich
 And made his pile so fast,
Only to fall into the ditch
 Of poverty at last.

The sorrows of a poor old man,
 When living all alone;
Try and tell it the best we can,
 The truth will ne'er be known.
If he is worried when he's well
 His troubles are his own;
Or he may be as sick as hell,
 There's none to hear him groan.
 HORACE C. KELLOGG.



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